

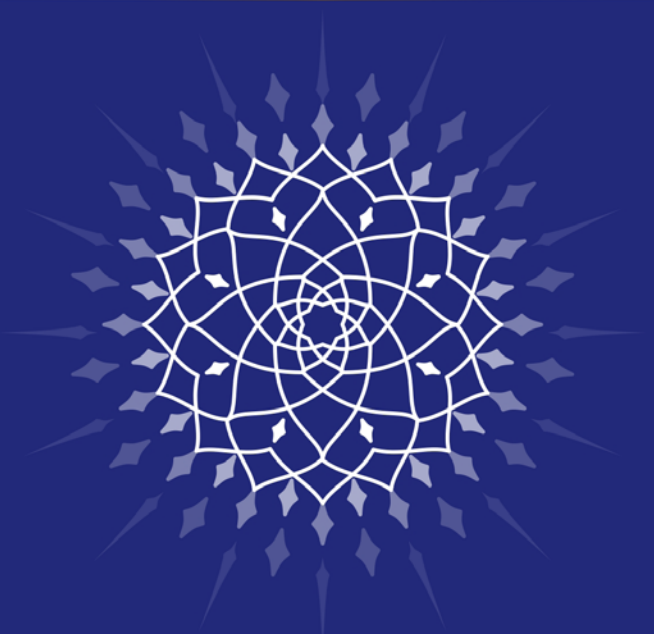
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NUSANTARA ISLAMIC EDUCATION

CULTIVATING CULTURAL EDUCATION VALUES OF ISLAM NUSANTARA
IN MA (ISLAMIC SENIOR HIGH SCHOOL) ALI MAKSUM KRAPYAK

Sembodo Ardi Widodo

THE DYNAMICS OF ISLAMIC CALLIGRAPHY TEACHING
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TRACING THE HISTORY OF THE ARABIC-JAVANESE LANGUAGE
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Abdul Munip

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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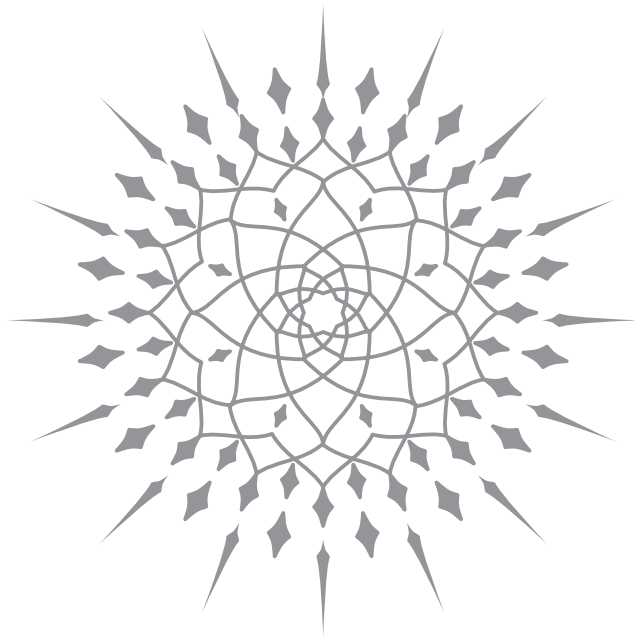
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Faculty of Tarbiyah and Teaching Science, 4th floor, Room of 416
State Islamic University (UIN) Sunan Kalijaga Yogyakarta
Jl. MarsdaAdisucipto Yogyakarta 55281 Indonesia
Phone: +62-274-513056, Fax: +62-274-519734
e-mail : jurnaljpi@yahoo.co.id; jpi.ftk@uin-suka.ac.id
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Islamic Education and Multiple Intelligences Implementation in Traditional Game of *Sluku-Sluku Bathok* at Komunitas Pojok Budaya, Bantul of Yogyakarta

Khafidlo Fahri Inayati

Institute of Quranic Science (STIQ) An Nur Yogyakarta

e-mail: kfinayati@gmail.com

Ahmad Sihabul Millah

Institute of Quranic Science (STIQ) An Nur Yogyakarta

e-mail: sihab1234@yahoo.com

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Abstract

This research is aimed to describe the system within the game of sluku-sluku bathok in the Komunitas Pojok Budaya. This community concerned in reintroducing traditional games among local villagers. Traditional game *sluku-sluku bathok* at Komunitas Pojok Budaya has many benefits. It is not only to make children happy, but also to stimulate children to develop their multiple intelligences. The benefits can be seen from the moves within the game, togetherness in characteristic of the game, as well as the song they sung. Moreover, the song in *sluku-sluku bathok* could be used as the implementation of Islamic education.

Keywords : *Sluku-sluku Bathok, Multiple Intelligences, Islamic Education.*

Abstrak

Penelitian ini bertujuan untuk menggambarkan sistem dalam permainan sluku-sluku bathok di Komunitas Pojok Budaya. Komunitas ini memperkenalkan kembali permainan tradisional antara warga desa setempat. Permainan tradisional sluku-sluku bathok di Komunitas Pojok Budaya memiliki banyak manfaat, hal ini tidak

hanya membuat anak-anak bahagia, tetapi juga untuk merangsang anak-anak untuk mengembangkan kecerdasan majemuk mereka. Manfaat dapat dilihat dari bergerak dalam permainan, kebersamaan dalam karakteristik permainan, serta lagu yang mereka nyanyikan. Selain itu, lagu di sluku-sluku bathok dapat diimplementasikan dalam pendidikan Islam.

Kata Kunci : *Sluku-sluku Bathok, Kecerdasan Majemuk, Pendidikan Islam*

Introduction

Playing is an activity that is closely related to human activities, especially children. Every human being who are in the process of becoming adult, has exactly experienced playing game. According to social and humanities scholars, a game consists of educational elements that influence the development of children's soul. In addition, many Muslims scholars were also emphasized the importance of playing for child. Imam Al-Ghazali in his book *Ihya' Ulumuddin* stated that:

“children ought to be permitted to play after studying at the Kuttab (place to memorize the Qur'an and learning the scripture), so that they could relieve from their fatigue during study. Prohibiting children and force them to study continuously would deadens their hearts, hamper their intelligence, and trouble their life, thus they might seek improper ways to avoid to study.”¹

Based on the above citation, playing is a beneficial activity for children development. Playing would make the children relieving from tension of studying. However, recently many parents who often forbid their children to play. Commonly, the reasons are because they are afraid that their children will get hurt, fall down, get dirty, and cry. Well informed parents supposed to not easily get angry or forbid their children who love to play. Because with playing children will become more creative and even be more intelligent.

Other definition about playing were given by a psychologist from Rusia, Ljublinskaja, as cited by Siti Rahayu Haditono, that playing is a reflection of reality, and as an early form of knowledge formation.² This knowledge formation is important, since children should learn two things, namely: empathy and *social timing*. One way to provide opportunity for children to learn those two things is by letting them to play traditional games.

Unfortunately, traditional games in this technological era has been replaced by modern toys such as toy car with remote control, toy planes, and games in the

¹ Sukirman Dharmamulya, *Permainan Tradisional Jawa* (Yogyakarta: Kepel Press, 2005), 5.

² Siti Rahayu Haditono, *Psikologi Perkembangan* (Yogyakarta: Gadjad Mada University Press, 2006), 133.

computers. Moreover, many modern games have tendencies to limit children to socialized with others, make them shy, introvert, and individualistic. In an opinion section of *Ummi* magazine, Eneng Sayidah Salam wrote about how it is difficult to find games with togetherness characteristics, such as, teamwork, and solidarity in the modern era like she found in her village there are many games which are played in team like *bentengan*, *gobak sodor*, and hide and seek. In addition, this article which entitled “*gelombang pembaratan*” (Westernization wave) describes that games which are emphasize individuality and competition, like monopoly and game watch are more lovable for children and they perceive traditional games as old and out of date.³ Those games domesticate children in their home, they enjoy their game alone, happy with their own life and do not care with the environment in their surroundings.

Heddy Shri Ahimsa Putra as has been cited by Sukirman Dhamarmulya, stated that traditional games are not as modest as the term games, however, it embedded cultural dimensions which need to be understood deeper by continuously reserving and introducing those traditional games.⁴ Based on this explanation, I was interested to conduct a research about traditional games. I choose Pandes village because the village is actively engage in traditional games development in Yogyakarta.

Since the reign of Sultan Hamengku Buwono VII or around 18th century, historically, Pandes village has become traditional toys producing village made from bamboo and paper. Unfortunately, everything has changed since the coming of plastic toys from China and Japan in early 1980th, slowly but sure, traditional toys made in Pandes village became obsolete. Consequently, the production of traditional toys has lessened. Untill the end of 1990th there are only 8 people left to still pursue this profession, and they were all elderly women.⁵

Given the situation, community in Pandes village has then started to reintroduce traditional games. Since 1999, many efforts have been conducted to reserve traditional games. However, people awareness about the importance of such efforts has only risen after earthquake disaster on 2006. The community started to organize people to establish ‘Komunitas Pojok Budaya’ has used that momentum.

I would like to limit the focus only into *sluku-sluku bathok* game. The reason for choosing the game is because the game requires body movement and song at the same time. This is important because this kind of game could become a media to develop children’s multiple intelligence. Besides, its lyrics contain deep meaning

³ Eneng Sayidah Salam, “Gelombang Pembaratan,” *Majalah Ummi*, March 24, 1997, 137.

⁴ Dharmamulya, *Permainan Tradisional Jawa*, 9.

⁵ Interview with Founder Komunitas Pojok Budaya Wahyudi Anggoro Hadi, November 24, 2012. in his house, Dusun Pandes Panggunharjo Sewon Bantul.

for Islamic education, so the game was also used to implement Islamic education values. Many other games like *gobak sodor* using body movement but no song in it, or *ancak-ancak alis*, it employs body movement and song, but the lyrics is about the steps in planting rice and does not contained Islamic values.

The System of *sluku-sluku bathok* at Komunitas Pojok Budaya Pandes Sompokan Panggunharjo Sewon Bantul Yogyakarta

In Bahasa Indonesia dictionary, system means structured technique or method to do something.⁶ In other word, system is one unitary component which interact with one another to obtain optimum expected result.⁷ Based on that definition, there are at least three important things to be the characteristics of a system. Firstly, every system must have purpose. Purpose is the direction toward which the system would gain. Secondly, system contains a process. Process is a set of activities that is directed to obtain the aim. Thirdly, the process of activity in a system is always involve and benefited those components.⁸ What it means by system in *sluku-sluku bathok* in Komunitas Pojok Budaya refers to the characteristics of a system. Starting from the purpose of the game, the set of activities in the game, and the components involved in the game.

In the Komunitas Pojok Budaya, *sluku-sluku bathok* traditional game could be considered as a relaxation game. According to Kamus Besar Bahasa Indonesia, relaxation means doing something for fun.⁹ This is strengthened by the absence of rule to determine who win or who loose in that game. This game could be played by children aged 4-6 years. Children could play the game with fun and joy without afraid of being punished, as stated by Novi:

“usually, *sluku-sluku bathok* is played when children got tired. They were asked to sit down while straightening their legs and then together rubbing their legs by singing *sluku-sluku bathok*. The movement is like massaging the feet so that they feel relax, besides becoming calm and happy during singing and moving their bodies.”¹⁰

From the above interview, the purpose of *sluku-sluku bathok* game is to make the children happy. This purpose represents the first characteristics of a system, which it has to have aim.

⁶ Suharsono and Ana Retnoningsih, “Kamus Besar Bahasa Indonesia” (Semarang: Widya Karya, 2005), 495.

⁷ Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2006), 49.

⁸ Ibid., 50.

⁹ Suharsono and Retnoningsih, “Kamus Besar Bahasa Indonesia,” 429.

¹⁰ Interview with Member of Komunitas Pojok Budaya Novi, June 2, 2013, Pandes Panggunharjo Sewon Bantul.

The process in this game is begun by the member of Komunitas Pojok Budaya as facilitator. He/she asked the children to sit down in circle and every child should straighten his/her legs while the two hands handling the knees. Right hand handling right knee and left hand handling left knee. The two palms are then moved back and forth by rubbing the knees until the toes. Together with the move, they sing *sluku-sluku bathok* song. After the game, the committee explained the meaning of the song to the children. This set of process represent the second characteristic of a system.

The next is the third characteristic of a system, it is by involving numbers of elements and take benefit from those components. In the Komunitas Pojok Budaya, *sluku-sluku bathok* game is played by combining movement and song. In the process of that traditional game, there are numbers of components working together, interact and correlate with one another. If we sing *sluku-sluku bathok* song without practicing the movement, it cannot be called as playing the game and vice versa, we cannot called playing game if we only practice the movement.¹¹

The following is the lyrics of *sluku-sluku bathok* song which is vocalized during the game:

*Sluku-sluku bathok
Bathoke ela elo
Si romo menyang solo
Oleh olehe payung mutha
Mak jenthit lolo loba
Wong mati ora obah
Yen obah medeni bocah
Yen urip goleke duit*

According to Wahyudi, during my interview, the lyrics of *sluku-sluku bathok* has been composed by Sunan Kalijaga, which was written as a media to deliver Islamic teachings. *Sluku-sluku bathok* is Javanese words which means *mlaku-mlaku nganggo pathokan* (take a walk using guidance).¹² In Javanese language dictionary, *sluku* means *lungguh, sikile selonjor* (sitting down, straighten the legs).¹³ *Bathok* is *cangkoking krambil* or coconut shell. In the Indonesian language dictionary it also means something tough or anything similar to a shell. For example, skull, or knee

¹¹ Interview with The secretary of Komunitas Pojok Budaya Hosni Bimo Wicaksono, October 4, 2013, Hosni Bimo Wicaksono's home Pandes Panggunharjo Sewon Bantul.in Hosni Bimo Wicaksono's home Pandes Panggunharjo Sewon Bantul

¹² Interview with The founder Komunitas Pojok Budaya Wahyudi Anggoro Hadi, November 24, 2012, in Wahyudi's home. Pandes Panggunharjo Sewon Bantul.

¹³ Mangunsuwito, *Kamus Bahasa Jawa* (Bandung: Yranm Widya, 2002), 232.

cap.¹⁴ This is suitable with the movement in the game, that children should sit down and rubbing their knees cap.

On the other hand, in accordance with Wahyudi's opinion which explained that *sluku-sluku bathok* means walking by guidance, when it is correlated with coconut shell, meaning that people should take a strong and solid guidance so that they would life happily both in the world and hereafter.

In the second line which read *bathoke ela elo*, it repeats the word *bathok* to explain the word *bathok* in the first line. The repetition of the word *bathok*, depict the beauty of this song. In the Javanese language, it is called *purwakanthi bahasa*, whereas in Bahasa Indonesia it is known as rhyme.¹⁵ While in the first line *bathok* means guidance, in the second line it followed by suffix *e* which means specific guidance. It is then followed by the word *ela elo*. According to Wahyudi, word *ela elo* is taken from Arabic language *lâ ilaha illallah* which means there is no god but Allah. In this sense, the word *ela elo* explain the first phrase (*sluku-sluku bathok*). So, what is the guidance for human in their life in the world and hereafter? It is by witnessing that there is no god but Allah.

Then, the third line is *si romo menyang Solo*, it comes from the phrase *siramo kanthi shalat*. *siramo* is formed from the word *si romo*, whereas the word *kanthi* is synonymous with word *menyang*, and *Solo* is formed from *shalat*, which means to clean the body (*wudlul* take ablution) and then do the *shalat*.¹⁶ When it is sequenced from the first line, the explanation of *sluku-sluku bathok* is if a person had witnessed by stating *lâ ilaha illallah (ela elo)*, what he have to as the follow up is cleaning the body and then conducting *shalat*.

The next line is written *oleh-olehe payung mutha*. The meaning of this phrase is when one witnessed on one God and then conducted *shalat*, he/she would gain protection from God.¹⁷ In Javanese dictionary, *oleh-oleh* means obtaining something. Whereas, umbrella is a symbol of protection, while *mutha* is something made from leather. Usually, there is no umbrella made from leather, so, *payung mutha* is a symbol of great protection from God.

The next lyrics is *mak jenthit lolo loba*. In Javanese dictionary, *mak* means *tembung sing mertelakake tumindak* or something which cause people to do an act.¹⁸ On the other hand, *jenthit* means to do the act quickly. If we correlate this sentence to the previous one it would means that something which cause someone to do

¹⁴ Suharsono and Retnoningsih, "Kamus Besar Bahasa Indonesia," 551.

¹⁵ Subalindinta, *Seluk Beluk Kesustraan Jawa* (Yogyakarta: Narasi, 2001), 62.

¹⁶ Interview with Wahyudi Anggoro Hadi, interview, November 24, 2012.

¹⁷ Ibid.

¹⁸ Widada, *Kamus Bahasa Jawa* (Yogyakarta: Kanisius, 2011), 485.

something is none but the witness of *lâ ilaha illallah* while the action is worship (shalat). So, *mak jenthit lolo loba* contained a message that one should declare his/her witness and believe that no god but Allah and followed by worshiping Allah.

The next lyrics *wong mati ora obah, nek obah medeni bocah*, means the dead person is unable to move, if he/she could move he/she would scare children. This lyrics comes as a reason of the previous lines; it is why people should witness in one God and conduct prayers when they are alive? because *wong mati ora obah*, if a person die he/she would not able to do anything even to witness in one God. Then, *nek obah medeni bocah*. Even though God has power to liven up a dead person so that he/she could recite *syahadat*, but God would never do it so, because enliven a dead person would bring more *madharat* (disadvantage) than *mashlahah* (benefit).

In the last lyrics it states, *nek urip goleke duit*. In Bahasa Indonesia, it means if the dead person is alive, he/she is better to make money. The implied meaning from this lyric is that the best opportunity to take actions, is when people are alive.¹⁹ Besides that, it also imply the meaning in the previous lyrics *nek mati ora obah*, that a dead person could not do anything even for a moving, he/she is does not have opportunity to make any activities.

The Concept of Multiple Inttelligence in Traditional Game *Sluku-sluku Bathok* at Pandes Panggunharjo Sewon Bantul Yogyakarta.

Howard Gardner, a professor in development psychology from Harvard University, introduced multiple intelligence theory. This theory defines intelligence as the ability to solve problems, or an ability to create beneficial products in a specific community or cultures. In addition, Howard Gardner introduced nine types of intelligences that lie in human. They are language intelligence, mathematic-logical intelligence, spatial intelligence, musical intelligence, natural intelligence, and existential intelligence.²⁰

According to my observation, there are six conceptual intelligences within the traditional game *sluku-sluku bathok* at Komunitas Pojok Budaya Pandes Panggunharjo Sewon Bantul Yogyakarta, namely:

1. Language Intelligence

Attending the development of children language mastery by giving them specific toys is as important as attending children during their sensitive

¹⁹ Interview with Wahyudi Anggoro Hadi, interview, November 24, 2012.

²⁰ Howard Gardner, *Intelligence Reframed: Multiple Intelligences for 21 St Century* (New York: Basic Book, 1999), 42.

period. If the sensitive age emphasized on children interest and talent, language aspects emphasized on children development in the use of language. Therefore, adapting sensitive period with language development while the children playing games is very much important. This was the basis used by Komunitas Pojok Budaya to facilitate traditional game for children. Nana affirmed:

“Traditional games reservation in this community is conducted to help children studying without force. They are unaware, even though the purpose of the game is to make them happy, but we hope their intelligence will develop through that game. That is why we matched *dolanan-dolanan* (traditional games) occurred in this village with their ages. Like *sluku-sluku bathok*, because this game is quite easy and with a song, we prioritize the game to children in early childhood and kindergarten ages, so that they learn from the song and the moves”.²¹

Language intelligence is the ability to use the words effectively, orally or written.²² In turn, Montessori states that sensitive period of children begins from the age of 0-6 years old. So, in this ages children language intelligence could developed faster than adult. Through traditional game *sluku-sluku bathok* in Komunitas Pojok Budaya, which is focused to children aged 4-6 years old, this game is hoped to become a stimulus to develop children language intelligence. It is a Wahyudi states:

“one characters that embodied in traditional games, including *sluku-sluku bathok* is the character of *wicoro* (spoken). *Wicoro* is there when children singing the song, their tongue are active when they sing the song using Javanese language, which could develop children language intelligence. It is through their tongue which sing and pronounce the words, they learn to move the tongue, learn to spell the song, as well as learning Javanese language.”²³

Based on the above observation and interview, I can understand that traditional game *sluku-sluku bathok* is very appropriate to be used as a media in developing children language intelligence. This is because the existence of songs in those traditional game. Thus, students would be able to learn Javanese language through the song they sung.

²¹ Interview with Secretary to the committee of Kampung Dolanan Nana Saryanti, July 2, 2013, in Komunitas Pojok Budaya's office.

²² Gardner, *Intelligence Reframed: Multiple Intelligences for 21 St Century*, 44.

²³ Interview with Wahyudi Anggoro Hadi, interview, November 24, 2012, in Bapak Wahyudi's house. Pandes Panggunharjo Sewon Bantul.

Developing children language intelligence through introduction of rarely used language and song for children correspond to the opinion of A. Martuti in his book *Mengelola PAUD Dengan Aneka Permainan Kecerdasan Majemuk* that the games which aimed to introduce new language and through song which is sung could increase children's language intelligence.²⁴

2. Visual-spatial Intelligence

Visual spatial intelligence is the ability to shape the image of a landscape or presenting the world in a space internally in the mind. Moreover, this intelligence is able to memorize what is seen and able to re depict it.²⁵ There are many ways in developing children's visual spatial intelligence, one of them is through traditional game *sluku- sluku bathok*. This can be seen from the activities in Komunitas Pojok Budaya when the facilitators guide children to sit in circle and straighten their legs, as has been explained by Bapak Wahyudi:

“our instruction to children to sit down in circle before playing *sluku-sluku bathok*, and then straighten their legs is to help children understand different kind of shapes. Oh...this is circle, this is straight... we tried our best that all kinds of intelligences introduced by Howard Gardner could be practiced through traditional game. Therefore, when we give an instruction for children to form circle, our hands also make a figure of a circle. From here, we hope their visual spatial intelligence would develop”.²⁶

Anisa Yus have also explained visual intelligence development by direct observation in her book *Model Pendidikan Anak Usia Dini* that visual and spatial intelligence could be sharpened through eyes which actively see direct object.²⁷

3. Musical Intelligence

As has been mentioned in some researches of western scholars, music is influential in human life, starting from infant until adult people.²⁸ Furthermore, in children psychological development research, singing is nutrition while playing. Singing is a seed of children musical intelligence.

²⁴ A Martuti, *Martuti* (Yogyakarta: Kreasi Wacana, 2009), 115.

²⁵ et Campbel, *Metode Praktis Pembelajaran Berbasis Multiple Intelligences, Terj. Alib Bahasa Tim Intuisi*, (Jakarta: Intuisi Press, 2006), 77.

²⁶ Interview with Wahyudi Anggoro Hadi, interview, November 24, 2012, in Bapak Wahyudi's house. Pandes Panggunharjo Sewon Bantul.

²⁷ Anisa Yus, *Model Pendidikan Anak Usia Dini* (Jakarta: Kencana, 2011), 71.

²⁸ Esthi Endah Ayuning Tyas, *Cerdas Emosional Dengan Musik* (Yogyakarta: Arti Bumi Intan, 2008), 125.

However, to become intelligence itself we need some techniques. One of those techniques is through playing.

Through traditional game *sluku-sluku bathok* in Komunitas Pojok Budaya that is conducted through singing while playing, it would develop children musical intelligence unconsciously. It is as has been mentioned by Arumi “through the song *sluku-sluku bathok* which is sung during the game, children would learn to understand tone, they also learn to sing a song. Ideally, through this song children are train to have sensitivity to different tones. From here, children musical intelligence is being sharpened”.²⁹ From the above interview we can see that musical intelligence could be developed through *sluku-sluku bathok* game. By singing, children get familiar with tones, tempo, and cohesiveness with other children.

4. Kinesthetic Intelligence

Human would never apart with their body and all parts of body has its own functions and tasks. Conducting a game by exercising is one way to maintain the body and sharpen children’s kinesthetic intelligence. Hence, kinesthetic intelligence is an ability to do bodily exercise in expressing the idea and emotion through body movements. For that reason, traditional game *sluku-sluku bathok* which contains exercise, can be used as media to develop children’s kinesthetic intelligence. Wahyudi expressed:

“Actually, if we see from the movement, *sluku-sluku bathok* movements contains no meaning. However, the moves are functioned to develop children intelligence. For example, *dolanan sluku-sluku bathok* movements can be used to sharpen children’s kinesthetic intelligence. They can have exercise through this game.”³⁰

From the above explanation, it can be seen that hand movements to rub the legs and knees when children playing *sluku-sluku bathok* would help them to exercise hand muscles. Moreover, the sitting position of children’s by straighten their legs, would release the fatigue from feet muscles. From this moves, children kinesthetic intelligence could be developed.

5. Interpersonal Intelligence

Interpersonal intelligence is the ability of children to understand and interact with others effectively. So, children could understand different mood,

²⁹ Interview with Teacher of PAUD Among Siwi Arumi, Oktober 2013, at PAUD Among Siwi Pandes Panggunharjo Sewon Bantul.

³⁰ Interview with Wahyudi Anggoro Hadi, interview, November 24, 2012, in Bapak Wahyudi’s house. Pandes Panggunharjo Sewon Bantul.

motivation, and others feelings. Children with this intelligence usually are easy to make friend and have many friends.³¹

Sluku-sluku bathok is considered as traditional games which is played by a number of children either together or in group. Each child who plays this game is required to sit in the circle and straighten their legs until the soles of their feet meet with each other's. Then, the children sing the sing together. This togetherness would automatically sharpen children's interpersonal intelligence. This as being said by Rindy "trough interaction, children give feedback to each other. That is what children got from playing *sluku-sluku bathok*".³²

As we know it, playing is something that make children happy, furthermore, when it is done together. With no exception to *sluku-sluku bathok* game. Through traditional techniques of playing, and this togetherness would be used to develop interpersonal intelligence. Because children would socialized with other individuals unconsciously. Muhammad Said Mursi has also presented the benefit of playing together in his book *Fân Tarbiyah al-Aulad fi al-Islam* that playing in-group is better for children than playing individually. By playing in-group, children will learn to become sociable who is diligent, not extrovert and lazy.³³

Other benefit is giving opportunity for children to understand the world, having connection with others socially, express and control the emotion, and build their symbolic ability. Thus, this togetherness is beneficial to give children provision for their future life in the community with different individuals.

6. Intrapersonal Intelligence

Intrapersonal intelligence is an ability to understand the things related to feelings of one self, such as happy and sad, what one should do, how he/ she reacts to specific things, what should be avoided, and what should be approached.³⁴

Intrapersonal ability is also performed by children in their self-confidence behavior, creativity, independently, and critical thinking. One way to help

³¹ Gardner, *Intelligence Reframed: Multiple Intelligences for 21 St Century*, 47.

³² Interview with Event Division in Kampung Dolanan Rindy Widya Sasmono, July 2, 2013, in Komunitas Pojok Budaya.

³³ Muhammad Said Mursi, *Fân Tarbiyah Al-Aulad Fi Al-Islam* (Dar At Tauzi wa An Nashr Al Islamiyah, n.d.), 64.

³⁴ Gardner, *Intelligence Reframed: Multiple Intelligences for 21 St Century*, 49.

children to sharpen their intrapersonal intelligence is by asking them to play. By playing *sluku-sluku bathok* in Komunitas Pojok Budaya which is played together in group is beneficial to develop children's intrapersonal intelligence, as Arumi stated:

“by playing *sluku-sluku bathok* together with their friends, children would consider themselves about their strengths so that help them to build positive self-image, having self-confident feeling because they feel of having specific competence. Children learn how to behave and have attitude so that they could collaborate with their friends”.³⁵

From the above opinion, it can be seen that besides important to develop intrapersonal intelligent, traditional game *sluku-sluku bathok* is also could develop children's interpersonal skills. Playing together with other friends would give children ability to give feedback on their skills compared to their peer groups. Children will examine whether they completed better, the same or worse tasks compared to others. They used other people as a measurement to assess themselves.

Numbers of researches have also recommended the importance of peer group social relation in children self development. One most important functions of peer group is to serve information basis and comparison between outer world and family life.

Sluku-sluku Bathok Implementation in Islamic Education at Komunitas Pojok Budaya Pandes Panggunharjo Sewon Bantul Yogyakarta

Sluku-sluku bathok is a traditional game which potentially could develop children multiple intelligence. besides that, the lyrics of sluku-sluku bathok song bears meanings that is applicable for Islamic education. In Kamus Besar Bahasa Indonesia, implementation means application or the practice.³⁶ In this part, I would like to analyze the game sluku-sluku bathok from the aspect of Islamic education purposes. Aspect means a viewpoint.³⁷ On the other hand, purpose, according to Zakiah Daradjat, is anything which is hoped to be reach after doing an effort or after the activities finished.³⁸ Eventhough there are many other definitions of purpose, it focuses on effort or an activity conducted for certain aim.

³⁵ Interview with Arumi, interview, at Gedung PAUD Among Siwi Pandes Panggunharjo Sewon Bantul.

³⁶ Suharsono and Retnoningsih, “Kamus Besar Bahasa Indonesia,” 179.

³⁷ Ibid., 57.

³⁸ Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2001), 133.

The aspects of Islamic education purposes in the game *sluku-sluku bathok* are:

1. Physical purpose

Development and growth is a natural process in human life. Growth stressed on physical changes and in quantitative method, while development is more qualitative in character, which means a set of progressive changes as a result of maturity and experiences.

In relation with the above definition, Islamic education formulates one of its purposes into physical power. This purpose correlates with human duty as khalifah on earth, that requires good physical ability besides strong spirituality.³⁹ The prophet said: “*a strong Muslim is better and loved by Allah than a weak Muslim*”(HR. Muslim)⁴⁰ On the other word, physical purpose in Islamic education is as important as other purposes. Human is not only need a religion but also a healthy physic as a means to gain webeing in the world and to gain happy spiritual life in hereafter.

One effort to develop children potentialities are through traditional games moves. In the context of *sluku-sluku bathok*, the moves starting from sitting together in circle, and then straighten the legs and rubbing the legs back and forth until the tiptoe. That moves would train hand muscles and release fatigue. Hence, the existence of traditional game *sluku-sluku bathok* would help children to build strong physic so that they would become a strong and healthy Muslim, and having good skills.

2. Mental purpose

Human is a *homodivinous* creature, who believe in God. Almost all experts in spirituality agree to believe that in human beings lied a willing and need to love and being loved by God.⁴¹ Based on this need to be loved by God, Islamic education formulates its purpose on spirituality aspects. This correlates to the ability of human to embrace Islam with its core teaching is the belief and obey to God. By submitting and obedient to the oral values from Allah and follow the example of the Prophet.

For that reason, Islamic education should not only give provision with religious teaching only, but also by building islamic education values since

³⁹ Ibid.

⁴⁰ Abu Bakar Ahmad bin Husain al Baihaqi, *Syu'abu Al Imam* (Beirut: Dar Kitab al Ilmiyah, 1410), 216.

⁴¹ Ramayulis, *Ilmu Pendidikan Islam*, 71.

the early childhood to establish religious attitude so that it become part of their personality. One of efforts to cultivate Islamic education values is through the song sluku sluku bathok. Whereas, Islamic education values in sluku-sluku bathok game are:

a. *Akidah* (belief)

Ethimologically, akidah is derived from ‘aqada that means bound or correlation. Whereas, in terminology, akidah in Islamic view means belief or faith to God the creature of the universe with all its content as well as His characteristics.⁴² The definition implies that anyone who belief in Islam he/she is bound by every rules and regulations in Islam, because akidah is the core basis of one’s faith. Akidah should be cultivated since childhood. This correspond to what Allah siad:

“And [mention, O Muhammad], when Luqman said to his son while he was instructing him, “O my son, do not associate [anything] with Allah . Indeed, association [with him] is great injustice.” (Q.S. Luqman: 13)⁴³

The above verse, explained that there is no god but Allah, and this belief should be cultivated to the children. By seeing that children world is a world of playing, so Islamic teaching should be taught to children while playing. This is what has been implemented in Komunitas Pojok Budaya, the committe tried to set meanings of the song and then explain it to the children. The teaching about akidah is explained in the first and the second line of the lyrics. Here is the two line:

*Sluku-sluku bathok
Bathok ela elo*

Wahyudi explained that *sluku-sluku bathok* is derivation from Javanese term “*mlaku-mlaku nganggo pathokan*”, which means take a walk using guidance.⁴⁴ Whereas, guidance in Bahasa Indonesia dictionary means regulation to be followed as the basis of any actions.⁴⁵ In the second line it states *bathoke ela elo* as the derivation from *pathokane la*

⁴² Erwin Yudi Prahara, *Materi Pendidikan Agama Islam* (Ponorogo: Penerbit STAIN Po Press, 2009), 107.

⁴³ Mahmud Yunus, *Tafsir Quran*, n.d., 604.

⁴⁴ Interview with Wahyudi Anggoro Hadi, interview, November 24, 2012, at Bapak Wahyudi house. Pandes Panggunharjo Sewon Bantul.

⁴⁵ Suharsono and Retnoningsih, “Kamus Besar Bahasa Indonesia,” 363.

ilaha illallah that means the guidance is by witnessing that Allah is the only God. This phrase emphasize on the akidah's values in children, as Wahyudi said:

“This interpretation of *sluku-sluku bathok* song at least would make the children understand divinity values. So, we introduce Islamic values through something which is close to children. One of them is through game so that children would not refuse to learn it. If we use classica; method, there would be feeling of forced when children agreed to learn. Conversely, if the values is taught using game, children will naturally accept it, because it is their world”⁴⁶

Based on the above interview result, it is known that introducing akidah values through games make children easier to understand it meanngs. This fun method of introduction, make them unconcious that actually they are learning.

b. Worship

Fikih scholars define worship as faith that accompanied by total submission and humbleness to Allah. In other words, worship is ritual submission as has been taught in the Qur'an and sunnah.

The values of worship in the song *sluku-sluku bathok* occured in the third line, *si rama menyang solo*. This is derived from *sirami kanthi shalat*.⁴⁷ In accordance with worship definition, as has been explained by fikih scholars. The phrases in that song remind humans about the one God, which is believed deeply in heart, spelled by tongue, and followed by submission to Allah in the form of worship to Allah. The command to conduct a worship, especially shalat, has been stated in the Qur'an:

“*[Adhere to it], turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah*”. (Ar Rûm: 31).⁴⁸

Prayer stand in the main and first position when Muslims talk about good deed of human. Consequently, the cultivation on the importance

⁴⁶ Wahyudi Anggoro Hadi, interview, November 24, 2012, at Bapak Wahyudi's house. Pandes Panggunharjo Sewon Bantul.

⁴⁷ Ibid.

⁴⁸ Yunus, *Tafsir Quran*, 598.

of worship should be conducted since the early age. This is as has been mentioned by Arumi:

“syahadat (witness) must be based by worship, sis. Children are also have to know, indeed from early childhood they ought to know about this, but we are not allowed to force them to know, it is enough for them to be trained through things near to their world. Yah, surely via playing, for example what has been done by Komunitas Pojok Budaya to the children who understand the meaning of *sluku-sluku bathok* while playing”⁴⁹.

As has been mentioned by Arumi, introduction of worship values through *sluku-sluku bathok* initiated by the committee of Komunitas Pojok Budaya have positive impact toward the children. Through the song *sluku-sluku bathok* that contain worship values, would make children shape their prior understanding about belief in God as other people belief and are obliged to worship Allah.

c. Akhlak (character)

In daily definition, akhlak usually is perceived as similar to character, ethic, and politeness. In Greek it means *ethos, ethikos*, that is used in Bahasa Indonesia as etika (ethics).⁵⁰

Whereas ethical values in the song *sluku-sluku bathok* lies in the line *mak jenthit lolo loba*. In Javanese dictionary, *mak* means *tembung sing mertelakake tumindak* or something that make people to do some acts.⁵¹ If we correlate it to the previous lyric what make people doing acts is the witness of *lâ ilaha illallah* (there is no God, but Allah) and the action is in the form of worship (prayer), as stated by Wahyudi: “this ethical values is delivered to the children so that it become their provision for their future life. The cultivation of values of not delaying doing the tasks, will teach children of discipline character.”⁵²

Based on the above citation, we can see that ethical values in this song is by never putting up the task, with no exception on worship. This

⁴⁹ Interview with Guru PAUD Among Siwi, October 28, 2013, at PAUD Among Siwi Pandes Panggunharjo Sewon Bantul.

⁵⁰ Yudi Prahara, *Materi Pendidikan Agama Islam*, 183.

⁵¹ Widada, *Kamus Bahasa Jawa*, 485.

⁵² Interview with Wahyudi Anggoro Hadi, interview, November 24, 2012, at Bapak Wahyudi's house. Pandes Panggunharjo Sewon Bantul.

effort to cultivate values should be done since early age, so that they would have good habit when getting adult.

Besides that, through togetherness while playing, could become stimulant for children in cultivating ethical values. The values will teach children to help each other. Child who does not know the way of playing this game is taught by other children. As I have mentioned earlier, that the game which is done in-group would help children to understand the things outside themselves. Many characters of their peer-group would become beneficial stuff for their own characteristics development.

3. Social Purpose

In social development, every individual put him/her self among other individuals. So, the socialization agents of children are their parents, peer-group, and people around him/her. However, by the age development, children need to learn living apart from their parents. They have to be taught that the farewell will only take a while, this meant to make children to be more independent while not depending on their parents. Social education cultivation for children can be done throug traditional game, one of them is *sluku-sluku bathok*. As *sluku- sluku bathok* is a traditional game which is done collectively, it would help children to be sociable with other people, outside their family circle.

From my observation, *sluku-sluku bathok* song that is played in group is beneficial for children so that they are easier to socialize. Through that traditional game, children would get to know each other, even though at first they may shy, as atetd by Nana: “ children become more polite because they more often to play together with their friends. They learn to understand their frined characters. Eventhough some got surprised at first, or even crying, but from that they learn with other people, not only their parents and family.”⁵³. By plying together with their peer-group, children will do the activities together. They will seek the way to solve probems they face and learn to maintain their relationship.

⁵³ Nana Saryanti, interview, at Komunitas Pojok Budaya office.

Conclusion

In the conclusion, traditional game *sluku-sluku bathok* at Komunitas Pojok Budaya has many benefits. It is not only to make children happy, but also to stimulate children to develop their multiple intelligences. The benefits can be seen from the moves within the game, togetherness in characteristic of the game, as well as the song they sung. Moreover, the song in *sluku-sluku bathok* could be used as the implementation of Islamic education.

Sluku-sluku bathok game is played by combining movement and song. In the process of that traditional game, there are numbers of components working together, interact and correlate with one another. If we sing *sluku-sluku bathok* song without practicing the movement, it cannot be called as playing the game and vice versa, we cannot called playing game if we only practice the movement.

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